

# Principal Doctrines by Odysseus Makridis

Post by "Don" of September 9, 2021 at 4:59 AM

Ah!! I see now. Bailey's note to PD6 talks about that kinship line. I get where they're getting it from. The places and not others

VI and VII go closely together. If, as is stated in V, the pleasant life involves prudence, honourable living, and justice, how is this to be secured? The first necessity is ἀσφαλεία from without: for a man to live his own life well, he must be protected from mistreatment by others. It is therefore necessary to seek for such protection, and any means which can provide it is a 'natural good' (VI). In VII he goes on to consider certain false attempts to secure protection. The general idea of these two chapters is referred to in XIV, XXVII, XXXI, and XXXIX, and is implicit in much of Lucretius' description of early civilization in v. 1011 ff and 1105 ff.

11. ἀσφαλεία ἀσφάλεια, 'to have immunity from the attacks of men', a condensed form of expression which Epicurus affixes to VII πρὸς ἀσφάλειαν ἀσφάλεια ἀσφαλεία ἀσφαλεία is certainly an odd construction, though not impossible for Epicurus. Ussler suggests ἀσφαλί, which would be easier, but possibly something like ἀσφάλη has dropped out.

After ἀσφαλεία the MSS. have ἀρχὴ καὶ βασιλεία, which Ussler includes as a gloss on ἀσφ. I had at one time thought the words might be omitted and (ἀσφαλεία) added after them (cf. VII ἀρχὴ ἀσφαλεία). The aphorism would then become an anticipation of the first part of VII 'in order to obtain ἀσφάλεια men sought rule and kingship as the means by which they might attain their end'. The sense would be quite in accordance with Epicurus' thought, but I do not think he could speak of this mistaken idea as ἀσφαλεία ἀσφαλεία, and it is better to regard the words as an anticipatory gloss. VI is the general statement and VII gives the detail. Von der Mühl translates ἀρχὴ καὶ βασιλεία, translating 'the advantages of rule and kingship is a natural blessing', but apart from the grammatical difficulty, this is open to the same objection: the Epicurus could not have spoken of such things as a ἀσφαλεία ἀσφαλεία.

PS: I should have added - The ἀρχῆς καὶ βασιλείας in the paragraph means "leadership and kingship" (arkhēs kai basileias) Related to the suffixes in monarchy, anarchy; or the word basilica in English.